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## NOTE ON “A MOSES LEGEND” BY PROFESSOR KRAUSS

In his article on “A Moses Legend” (*JQR.*, N. S., II, 339 ff.), Professor Krauss deals at very great length with a set of stories in which Moses is made to perceive the just, though outwardly incomprehensible ways of Providence. These stories have no doubt their original source in the Jewish haggadah, but Professor Krauss is right in pointing out that the form in which they appear in later Hebrew literature goes back to an Arabic medium. As far as the story discussed on p. 350 ff. is concerned, I am able to supply the missing link. The Arabic writer Kazwini (died 1283) of Kazwin in Persia narrates in the preface to his cosmography (*‘ajā’ib al-makhlūkāt*, ed. Wüstenfeld, I, 4) the following story which is practically identical with the version quoted on p. 355. “One day Moses passed a well on the slope of a mountain. He made his religious ablutions in it and then ascended the mountain to pray. Suddenly a horseman approached who drank from the well and dropped near it a purse full of dirhems. A shepherd who came after him saw the purse, took it and went. Then there came a poor old man carrying a bundle of wood and, having thrown down the bundle, lay down to rest. After a short while the horseman returned, looking for his purse. Not having found it, he went up to the old man, demanding from him his purse, and finally began to beat him till he killed him.” When Moses, who witnessed this scene, marveled at the injustice implied in the incident, he received the explanation that the old man had killed the father of the horseman, who at the same time owed the father of the shepherd exactly the same amount which was picked up by the shepherd.—The story is narrated by Kazwini in an incidental manner and is introduced by him in a way which suggests that it was well known. Kazwini lived two centuries before the Persian poet Jāmī (died

1492) whom Professor Krauss quotes as the earliest source of this story. But there is no doubt that Kazwini took it from a much older source. It is in all probability derived from one of the numerous collections of "prophetic stories" which are almost entirely based on the Jewish haggadah.

As for the well-known Koran story discussed by Professor Krauss on p. 356 f., neither the analysis nor the deductions from it can be accepted. Verses 59-63 have nothing to do with the story contained in verses 64-81. I have dealt with this Koran passage and its presumably Jewish source in the *Archiv für Religionswissenschaft*, XIII (1910), p. 98 f. and 221 ff., to which the reader is herewith referred.

Finally I should like to add to Professor Krauss' remarks that the "speaking birds" (p. 344 f.) appear frequently in the Alexander legend, not only in the Greek recension (the so-called Pseudo-Callisthenes, ed. Müller, II, c. 40, 41, and elsewhere), but also in Josippon (c. 10), and in many other Oriental versions.

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